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Bought at Dr Lort's —
Sale for the extravagant
sum of Eight shillings
Paid since for the —
binding.

Mem: I was a Bidder for this very scarce
Piece at the above sale, but gave it up to
Mr. Reed, at whose Auction I became at
length the Purchaser of it. It was by some
accident but little Noticed there, and it
cost me in consequence a few shillings only.
The M.S.S account of the Author in a letter
from some Member of the same society with
himself, & the other papers belonging to
him, I had, together with the Book —
No. 1 in Mr. Reed's sale Catalogue,
2/5 0 — the Thirteenth Day — J.B —
1807. —

1202. c 1.

Wm. Cole ex Dono rev:
Tho: Phillips Canonici Lon-
rensis Mar: 25. 1765.

Gal. II. D. C.

PHILEMON.

Printed for the Author,

MDCCLXI.

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This little Tract was given to me in 1765, by Mr. Phillips, the Writer of it, & of the Life of Cardinal Pole. it is supposed to be a Sketch of the chief Incidents of his own Life: There were very few printed, & it is very difficult to get one, as the Writer afterwards suppressed it. He had been entered among the Jesuits, but quitted them: & was afterwards one of the Canons of Tongres.

PHILEMON.

THE inclinations of *Philemon* leading him to piety, having finished his Studies with applause, and seen the principal States of Europe, he entered into holy Orders. The Country which gave him birth having proscribed the Religion of their Forefathers, the ancient worship was confined to domestic Oratories, and its Ministers to a private exercise of it. In this manner both the Laity and the Priesthood, as to the most essential of all advantages, were Foreigners in their own country. However disagreeable such a situation must have been to a religious and liberal disposition, *Philemon* submitted to that Providence which permitted it; and chose a small seat, at a considerable distance from the Capital, that he might perform the sacred Offices with greater freedom, and promote the cause of the Gospel by assisting his Brethren in the knowledge and practice of it. In this retirement he devoted himself entirely to the functions

of his Calling, and the engagements of that State he had made choice of. He cultivated every branch of ſcience becoming his Profeſſion; the Scriptures, Fathers, Church Hiſtory, and Theology: he ſearched the Origin of the rites and ceremonies of Religion, and into that ſpirit, without which they are performed with no profit. The preference he gave to theſe Studies did not cauſe him to neglect human literature, for which the turn of his genius gave him both an aptneſs and inclination. But, above all, he ſtudied himſelf; and gave his chief application to the Chriſtian and religious culture of his own mind. Thus the diſadvantages which the circumſtances of his Country laid him under, inſtead of depreſſing, had contributed to raiſe him to true liberty, which is that of wiſdom.

Whilſt he lived contented in this Solitude, he ſaw, as he was walking out in the evening, a perſon with whom he was not acquainted. It was a ſtranger, who was juſt lighted from his horſe, which he had given a ſervant to lead, whilſt he was viewing the Ruins of an ancient Abbey, which ſtood at ſome diſtance,

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and conſidering the change which irreligion and licentiouſneſs had wrought in a People, whoſe Anceſtors had been famous, during ſeveral ages, for all Chriſtian accompliſhments. The Fabrick, which was almoſt covered with ivy and moſs, appeared ſtill venerable to a religious Obſerver. Some of the Turrets remained, on one of which was the Sign of our Redemption more than half defaced. The Cloiſters, no longer vocal with the praiſe of the Creator, reſounded only with hollow winds. The ancient Gateway was almoſt entire, and ſeemed to invite the Natives to enter the Courts of their Maker, and return again to his Sanctuary. This was all that had eſcaped from ſacrilegious rapine and the waſte of all-devouring years. About the place were ſome ſcattered Trees, almoſt as old as the Ruins they ſhaded.

Philemon was not leſs attentive in conſidering this Stranger. He appeared to be arrived at that period of life, when manhood is in its maturity: his ſtature was tall and graceful; his countenance ſerene; a mixture of mildneſs and vivacity tempered his eyes: his dreſs was military. *Philemon* accoſted him

in the following manner: You ſeem a ſtranger to the place; if there be any thing in which I can be uſeful to you, I offer you my aſſiſtance, for I know the rights of hoſpitality, and am willing to ſhew to others the good will I ſhould be glad to receive: I will lead you to my houſe, which you may uſe as your own. The ſtranger accepted the invitation with a courteous and thankful air; and as they were returning, he acquainted *Philemon* with the ſubject of his journey, in the following manner.

My name is *Eugenius:* my Parents were perſons of diſtinction, and having ſeveral children, I was deſtined to advance my fortune by arms, and having paſſed a ſufficient time in the uſual exerciſes of young men of my condition, I was ſent to a foreign court, which was then engaged in a juſt and neceſſary war, and I behaved with approbation in ſeveral actions. At this time I became acquainted with *Ariſtos*, a native of this kingdom, to whoſe friendſhip I am beholden for whatever may ſeem valuable and praiſe-worthy in my character. He was advanced in years, and had an honourable employment

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at court; and the inſtructions he gave me were recommended no leſs by authority than affection. He cheriſhed me as his ſon, and found me teachable, ſincere, modeſt, and not without courage. Under his direction I perfected myſelf in the profeſſion of arms, and cultivated, at the ſame time, thoſe uſeful and ornamental parts of learning, without which the life of a ſoldier, for want of ſuitable employment, is expoſed to be licentious and diſſolute. An irreproachable integrity being the character of *Ariſtos*, he ſpared no pains to make it mine. And as he had not waited to give himſelf to the ſervice of God, till he was unfit for that of the World; the influence of his example prevailed on me to lead a Chriſtian life, in the flower of age, and amidſt all the blandiſhments of a riſing fortune. In this manner I lived at Court and in the Army, till the war being ended, and having acquired a fortune equal to my expectations, I quitted the ſervice, and determined to dedicate the remainder of my life to thoſe purſuits, which the tumult of a camp and attendance on others always interrupt, and, but too often, totally exclude. I had

no ſooner formed this reſolution, but I loſt my Friend. His manner of dying, like the whole tenour of his life, was a moving inſtruction that true ſanctity of manners is the privilege of no particular profeſſion: and if it is not found in every engagement, our ſtate will not excuſe, but condemn us. I paid him the tribute of my tears; I erected a decent monument to his memory; and, as the moſt grateful acknowledgment of my obligations to him, I reſolved to imitate his virtues. He had often mentioned to me a Nephew, for whom he expreſſed an uncommon good will, and ſaid, he deſired, if ever I returned to my native country, that the ſame intimacy which had ſubſiſted between us, might be perpetuated in me and *Philemon*; for that is his Nephew's name. The only tie, therefore, which could have detained me in foreign parts being broke by the death of *Ariſtos*, and the plan of my future life reſolved on, I began to feel what is ſo natural to all perſons, eſpecially after a long abſence, the deſire of my native Country. I ſuppoſe this is common to all mankind; and each one thinks the land which gave him birth, privileged

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above all others. I had a foretaſte of the pleaſure I promiſed myſelf, in the ſatisfaction I felt at viewing, from the oppoſite ſhore, thoſe famous Cliffs which command that Coaſt, which was ſo ſhortly to receive me into its friendly Haven. A few hours conveyed me over, and being landed, I immediately ſet out for the ſeat of my family, and with a view to commence an acquaintance with the Nephew of a Man, who had been the chief Author of my fortune, by teaching me, firſt, to deſerve; and, then, to make a good uſe of it.

Philemon had liſtened to *Eugenius*'s diſcourſe with an attention, and to ſome parts of it with an emotion, which he could not conceal; but having recollected himſelf, he replied: You ſee, *Eugenius*, the perſon whoſe acquaintance you ſeek, and who is no leſs deſirous to deſerve your's. I am the Nephew of *Ariſtos*; and one of the greateſt obligations I could have to that valuable Relation is to have been recommended by him to the eſteem of a man of your character. That Providence which watches over all Events, and directs every detail of human actions to the

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advantage of his Servants, has brought us acquainted with each other in a manner no leſs pleaſing than unexpected. In finiſhing this diſcourſe they came to *Philemon*'s houſe: the building was plain, but graceful and regular, and, though it ſtood on a ſmall ſpot of ground, had ſomething agreeable, which is frequently wanting in larger houſes. The aſpect was healthful and pleaſant; and the rooms contrived for cleanlineſs and conveniency. The furniture was ſimple, but uſeful and elegant: the chief ornament was a ſmall but well-choſen collection of Books, which had not been made till the Purchaſer was well acquainted both with Authors, and his own taſte. Contiguous to the houſe lay a Garden planted with the choiceſt fruit-trees, and diſpoſed in walks, which were bordered by a variety of ſhrubs, flowers and herbs; a ſpring of living water roſe in the middle, which, being received into a large baſon, was not leſs for uſe than ornament. At the bottom was a Terraſs ſhaded with trees, whoſe ſpreading foliage was a ſhelter from all injuries of the weather: from this was a proſpect over the adjacent Plains, which terminated

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nated in hills, covered with woods, and gently rising one above the other, till they loſt themſelves in the neighbouring ſky: behind theſe the ſetting ſun inſenſibly withdrew his rays, and ſeemed unwilling to leave ſo delightful a ſcene. *Eugenius* congratulated *Philemon* on being Maſter of a place, which was planned by that good ſenſe and moderation which makes us content with what we are; find competence in mediocrity; and improve ſolitude to the great and good purpoſes of Learning and Virtue: and then ſignified a ſtrong inclination to be informed of the principal incidents of his life, which he accompanied with ſuch an ingenuous and friendly air, that *Philemon*, after expreſſing a reluctance which modeſt merit always feels when it is to ſpeak of itſelf, began in the following manner.

I deſcended from an ancient family, and was the eldeſt of ſeveral children: I was ſent, very young, to a venal ſchool, where, through a common diſorder, the want of ſkill in the Inſtructor, I paſt ſome years with very little improvement. I remember this with the greater regret, as I had, even then, an uncom-

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mon thirſt of knowledge, and a very teachable diſpoſition. But whatever was wanting on the part of my Teacher with reſpect to the beginning of that *Chriſtian Character*, which, as the great Apoſtle witneſſes, *ought to be formed in us*, was ſupplied by the pleaſure I took in reading *the Imitation of Chriſt*; and *the Introduction to a devout life*, by the holy Prelate of *Geneva*. I had ſuch lively tranſports of devotion, and ſuch a conviction that there was nothing deſirable in the World, but what made us approach nearer to God, that I often withdrew myſelf from my Companions to dwell at leiſure on theſe Truths. On reading the Lives of ſome of the primitive Saints, I deliberated about privately leaving the ſchool, and retiring into ſome diſtant ſolitude, to devote myſelf wholly to the contemplation and love of my Maker. The ſatisfaction I likewiſe felt in reading *the Adventures of Telemachus*, till I almoſt knew them by heart, has ſince made me reflect, from how early a period I may date my reliſh for Works of delicacy and ſentiment. My Father perceiving my progreſs was by no means anſwerable to the hopes he had conceived of me, by the advice of a Religious

ligious man of an Order, which makes a particular profeſſion of learning, reſolved on removing me to a place, celebrated for the inſtruction of Youth, in a neighbouring Kingdom. The contentment I felt when the propoſal was made to me, cauſed me to go into the fields, the ſame evening, and kneeling down, with a heart overflowing with joy and gratitude, to form a reſolution of entering into holy Orders, of which I had then a very juſt notion, when I was of an age to receive them. I vowed to God the ſincerity of my affections, and prayed that I might have no other occupation but his ſervice. And here I am not aſhamed to acknowledge the aſſiſtance I had received in the ways of piety from a poor old woman, who was chiefly ſupported by my Father's bounty, and in whoſe thatched Cottage I learned thoſe maxims, which have made an impreſſion that nothing has ever effaced.

Being come to the Place deſtined to continue, or, to ſpeak more properly, to begin my Studies, I immediately perceived how much the change I had made, was to my advantage. I found every help to advancement both in virtue and learning, and every encouragement

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to advance. The care and ability of the Profeſſors, the regularity of the Exerciſes, the example of ſeveral of the ſame age; an exemption from thoſe avocations which call off the minds of Students from the only purſuits they ſhould then have in view: the unction of divine Grace, and thoſe ſweet and intimate communications of the Holy Spirit, with which I was almoſt continually favoured, made me loſe all reliſh not only for forbidden allurements, but for all pleaſure, which was not derived from Piety, or ſeaſoned with it. I began and ended my Studies with Prayer: I choſe my Companions from a ſimilitude of manners: the delightful banks of the *Agnia*, the adjoining plains, and the hills which crown thoſe plains, were witneſſes that our Converſations were drawn from ſuch ſubjects as might encourage us to be ſteady in the virtuous paths we then trod. Methinks, I now behold this ſeat of Learning and Piety, which firſt received me when I left my native Country; and the place recalls to my mind that pleaſing ſeaſon of life, and the foundation I then laid of all my future happineſs. Within thoſe Walls I was inſtructed in the precepts of

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eternal Truth, and that the paths of Virtue are likewiſe thoſe of Peace: they bring to my remembrance the Chriſtian and uſeful conferences I have been preſent at within them. The Majeſtic Temple, which ſtands at a ſmall diſtance, the ſolemnity of the divine ſervice, at which I have formerly aſſiſted; the noble Sanctuary and Library revive, at this diſtance of time, thoſe diſpoſitions which had their ſource in Religion and an elegant taſte of Letters.

In this manner I lived till I compleated a courſe of polite learning, during which I obtained the firſt Prizes in all the Trials of genius and induſtry, by which Emulation is ſo properly kept up in the minds of youth. The ſame ſucceſs attended me at the Univerſity in thoſe Sciences which form the mind to a more juſt, extenſive, and uſeful knowledge, and from thence have their denomination of *Logic*, *Natural* and *Experimental Philoſophy* and *Ethics*.

Here I felt a deſire of becoming a Member of a Religious Society, and accordingly, was admitted to that probationary ſtate, which precedes ſuch ſolemn engagements. But I found myſelf by no means ſuited to this kind of life; and that I had miſtook an inclination to good-

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neſs in general, for a Call from Heaven, and a particular determination to a ſtate, in which I had known ſo many Examples of it. Having made a ſufficient experiment of myſelf, and had the advice of ſome of the moſt judicious perſons of the Community, I deſiſted from an undertaking, to which I was unequal. The ſtay I made has, however, been of great ſervice to me, ever after; and with gratitude I own the benefits I have reaped from it. I there became acquainted with the true Principles and Practices of a ſpiritual and interior life, to which, otherwiſe, I might, perhaps, always have been a ſtranger: I could never, at leaſt, have learnt them with more accuracy, or ſeen them obſerved with greater perfection, than by this Body of Men.

Who would have imagined ſo promiſing a ſetting out would have been interrupted by any falling off from Piety, and ſuch fair appearances been ſucceeded by diſappointment? And yet ſuch is the unhappineſs of human frailty, that * *the inconſtancy of youthful deſires, and the bewitching allurements of worldly trifles,* as the wiſeſt of men has forewarned us, *often ſubverts our better reaſon,* and makes thoſe ſtop ſhort

* Wiſdom, ch. iv.

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in the courſe of virtue, who entered on it with the greateſt ardour. This unhappy experience I made in myſelf; and ſhould have underwent the compleat puniſhment of it, if His mercy, who watched over me, and permitted me to fall into this extremity for my inſtruction, had not reſcued me from it. I ſuffered humour and a neglect of duty to gain every day a greater aſcendant: all my good reſolutions diſappeared; and each caprice, in its turn, diſpoſed of me. The pure and ſublime reliſh of Truth and Virtue, which, hitherto, had rather foreſtalled than withſtood any contrary impreſſions, was vaniſhed like a pleaſing dream. I was no longer that modeſt and docile young man, brought up in the ſchool of Piety and Learning; but, borne down by appetite and licentiouſneſs, like a ſhip without Pilot or Steerage, I had given up my conduct to the waves and wind. I acknowledge my fault with the trueſt grief and ſincereſt repentance: and have drawn from it the juſteſt motives of keeping, hereafter, a ſtrict guard on the motions of my heart, and never ceaſing to bleſs his goodneſs,

who regarded me in my Fall with an eye of mercy, inſtead of caſting me off, and giving me up to the moſt pernicious of all Enemies, *myſelf*.

He cauſed a ray of heavenly light to ſhine through this night and chaos of my ſoul, which promiſed the return of day. My former diſpoſitions to Virtue began to revive; for thoſe to literary improvement were never extinguiſhed. I recalled to my remembrance the early years of my righteous youth, * *when the Almighty was with me in the ſecret place of my Tabernacle, and his lamp ſhone on my head:* I compared the deſirable tranquillity I then enjoyed with my preſent intoxication and tumult of all the inward man; and I found the concluſion of the Prophet already drawn, † *that it was an evil and a bitter thing for me to have left the Lord.* The paternal care of Providence over me from my childhood, the dangers from which it had preſerved me, the uncertainty of life, and the dreadful conſequences of dying unprepared, made the deepeſt impreſſions on my mind. I con-

* Job, ch. 29. † Jer.

cluded,

cluded, that to act as a prudent Chriſtian, I ſhould no longer defer a ſincere converſion and return to God: I begged it might be his Work, and that, as he had began, he would perfect it. I had a horror of thoſe lukewarm ſouls, who wait * *till the years in which there is no pleaſure*, and by ſenſeleſs delays continue on in the diſorders of a ſinful and worldly life. I no longer deliberated, but in order to take a more ſteady and laſting reſolution; and, at length, declared myſelf by an exemplary change of manners. I avoided all ſingularity in the accompliſhment of ſo wholeſome a deſign. My return to duty was humble and uniform; and attended with thoſe conditions, which the World itſelf reſpects, and which give to the actions of men what *St. Paul* calls *a blameleſs character*.

At the ſame time I reſumed my Studies with freſh ardour, and applied myſelf chiefly to thoſe which had the neareſt connexion with that State of Life, which I foreſaw would be my lot. My mind had already taken its deciſive caſt of thought;

* Ecclus, ch. 12.

and my moſt unfortunate hours had only ſuſpended theſe firſt propenſions, not brought me back from them. With this view I made myſelf Maſter of ancient and modern Hiſtory, eſpecially of that which concerns Religion. I became acquainted with the Principles of the Civil and Eccleſiaſtical Law, and of Theology, in all its denominations. I drew this knowledge from the pureſt Sources of Antiquity, and from thoſe Authors amongſt the Moderns, who have treated it in a manner becoming this divine Science: that is, with reverence, perſpicuity, and elegance. A noble ſimplicity appeared to me the genuine Characteriſtic of ſuch Writings, and I conſidered the ſubtilties, intricacies and endleſs enquiries, with which they are ſo often encumbered, as no leſs foreign to Theology, than the barbarous language and altercations, which have diſgraced it. A liberal and ingenuous turn of mind made me ſoon diſcover that Methods were deſigned to help our Advancement, not to hinder or retard it; which when they did, we were to lay them aſide.

In this time I contracted an intimacy with a perſon, about my own years, and engaged in the ſame Studies. His Character was ſuch as equally entitled him to the eſteem and good-will of all who knew him, particularly of myſelf. Though his application to Learning was uncommon, yet he avoided that intemperance of acquiring knowledge, which is almoſt inſeperable from genius, and a great deſire of improvement. On my ſignifying to him a ſurprize at the command he had of himſelf in ſo nice a point, his anſwer was, that the Learned had a peculiar need of this Check on themſelves, without which they could never know * *the value of a mind, which is temperate and maſter of itſelf, to be above all eſtimation:* and that the leaſt equivocal ſign of proficiency was ſelf-denial and ſelf-conqueſt, which were ſeldom exerted with greater profit than in this coolneſs of temper and blood, without which no conduct can be even and ſteady, and ripen into perfection. Few of his Companions were clear-ſighted enough to diſcover the ſpring of a movement ſo equal and regular:

* Ecclus, ch. 26.

but thoſe who did, concluded that nothing leſs than a ſuperior underſtanding and uncommon virtue could produce ſuch order.

As little advanced in years as we both were, we could well obſerve the failings of ſeveral Perſons in the Univerſity, who were dignified with all the honours, which the mere profeſſion of Learning can confer. As they frequently wanted the Principles of natural genius; the Precepts of Art, and great Induſtry had rendered them Men of reading, but not of knowledge: they were Pedants, not Scholars. We often ſaid to each other, Happy thoſe, who have learnt how to think, to converſe, to behave as they ought; and know leſs of what others have thought and wrote. Let us ambition no attainments, which tend to make us Wranglers, and vain and indiſcreet men; nor buſy ourſelves about words and niceties, which neither inform or perſuade.

The ſentiments of others are either diſcovered or ſuſpected; and as we uſed no diſguiſe to conceal ours, they incurred the cenſure of thoſe who imagined themſelves injured by them. For though we abſtained from

from all perſonal reflexion, yet there is I know not what conſciouſneſs in thoſe who act wrong, be the error of what kind you pleaſe, that they are the firſt to apply an indeterminate charge to themſelves. We were accuſed, for preſuming to blame what Cuſtom had eſtabliſhed; they ſaid, we valued ourſelves on being ſingular; and, far from examining if our Notions were juſt, or not, all they did, was to miſ-repreſent and decry them. Our fierceſt oppoſers were thoſe, whom it leaſt became to be ſo, ſome of the old Profeſſors. Inveterate habit had confirmed their prejudices: they were unwilling to ſuppoſe Theology taught any thing beyond what they had learnt.

I had enjoyed the advantages of this valuable friendſhip but a few years, when a violent fever ſnatched away *Nicander* (that was his name) in the prime of life. I never left him in his ſickneſs: in his laſt moments he turned to me, and ſaid: The God, in whoſe ſervice we have encouraged each other, knows our friendſhip to have been founded on what has his approbation: He will, one day, unite us again, in the regions of the

Bleſſed, never more to part. Having ſpoke theſe words, he expired in my arms, and left me the conſolation, that he died the death of the Righteous.

Now, though my Life, during theſe Studies, was, in ſome degree at leaſt, anſwerable to the gracious overtures of mercy made me before I entered on them; yet there were ſome intervals, at which my progreſs ſeemed greatly at a ſtand; and, at others, I loſt ground inſtead of advancing. Theſe Fits, however, were ſhort and quickly over, and I ſoon recovered again the Paths of a ſteady and uniform Virtue. I had a quick reliſh for pleaſures, and too great a ſenſibility even in innocent Attachments. My chief failings aroſe from theſe heads: the Principles of each being grounded in upright Nature, were not blameable; the fault lay in not reſtraining them within due bounds, and not directing them to their proper ends. My Reſentments were lively, and I had a fervency of youth, and an impetuoſity, which hurried me to what my cooler and more ſedate reflexions condemned. The reluctances alſo of a high Spirit (which now began to appear) to ſeveral Obſer-

Obſervances, which I had preſcribed to myſelf, were too ſtubborn to be eaſily, or at once ſubdued. The lenient hand of time, ſeconded by divine grace and my own endeavours, has, at length, in great meaſure, removed theſe Obſtacles.

And now, to the improvement which is derived from reading and retirement, I was deſirous to add that of a more enlarged ſociety; by which I might acquire a freedom of thought and behaviour, and a certain univerſality of mind, which a ſtudious life is very apt to contract. My thirſt of Knowledge was rather increaſed than abated; and no means ſeemed ſo proper to gratify it, as travelling: that is, in becoming acquainted with various Nature, and being as converſant with Men, as I had hitherto been with Books.

With this view I ſaw the *Nether-lands*, *Germany*, *France*, and *Italy*. In the places I paſſed through, I viſited the Perſons eminent for Learning and Piety. I aſſiſted at the Academical Exerciſes; I looked over the principal Libraries, and conſidered with pleaſure the productions of the polite Arts: and,

above

above all the reſt, thoſe magnificent Structures which ancient and modern Piety have raiſed to the worſhip of the Lord of all. I entered, with reſpect, the ſacred Retreats of innocence and ſanctity of manners, with which foreign Countries are ſo happily provided, and which once made the glory and felicity of our own. I joined in the ſolemn and pompous Acts of Religion, and my ſoul melted at the moving Strains and auguſt Ceremonies with which they were performed. I obſerved the different face and product of each Country, and that endleſs variety of manners, which ſeems merely, or principally, to riſe from climate and education. I did not truſt the Remarks I made to my memory alone; I committed them briefly to writing, and can, at preſent, with very little trouble, recall every remarkable occurrence I met with in my Travels, and the ſentiments I had on it. My intervals of leiſure were employed in reading, or in the converſation of perſons who could inform and improve me.

Having finiſhed my Travels, I was arrived at that period of life which fixes us in thoſe engagements, which are to continue through

it.

it. My choice, indeed, was already made, and I only delayed the immediate execution, that I might more worthily enter on a State, which muſt ſeem formidable even to thoſe pure *Intelligences*, who have nothing to apprehend from the frailty or imperfection of their nature. Having, therefore, laid aſide all other thought and occupation, I applied myſelf wholly, for ſome months, to ſuch Exerciſes as might raiſe my mind to a juſt notion of the ſacred Miniſtry, and to an unſhaken reſolution never to diſgrace it by any unbecoming action. With theſe diſpoſitions I was admitted into the Prieſthood of *Jeſus Chriſt*, and received the ſacred Ordination from a Prelate not leſs conſpicuous for his amiable Character, than for the high rank he held in the Hierarchy. At the ſame time that the holy Oil was poured on my Head and Hands, and the other Myſterious Rites performed, a ſecret and divine Energy produced the inward Effects which thoſe Symbols ſignified: * *the Spirit of the Lord came on me, and I was changed into another Man.*

* Kings, B. I. ch. 10.

I was

I was charmed with the Diviſion of the Eccleſiaſtical Year, and bleſſed the divine Spirit, *who had given ſuch wiſdom to men.* I began and ended each part of the Church Service on my knees; and obſerved the ſtated hours which are appointed for the performance of it. I kiſſed with reſpect the *Ritual*, which contained the ſacred prayers, before I opened it. A ſerious and attentive temper hindered this and the like Practices from falling away into mere Ceremony. I admired the expreſſive brevity of the *Collects*, the various inſtruction and heavenly affections of the *Pſalms*, and the harmony of the whole *Liturgy*. I repeated it with a ſedate and religious attention: I pauſed between each interval; and, far from thinking the time too long, which ſuch a method required, I conſidered it as the moſt delightful and improving part of my life. I have the ſatisfaction of thinking that the unexpected ſucceſs I have met with in ſeveral occurrences has been derived from theſe obſervances. The decency and compoſure with which I approached the holy Altar, when I was to offer the *Chriſtian Sacrifice*, admoniſhed me

of

of that inward purity and reverence, which God exacts of his miniſters, and even the World has a right to require of them. Nothing can be more offenſive than to ſee Perſons honoured with this Character behave, on theſe occaſions, in a different manner.

Soon after my Ordination, a Family concern called me home: my Father died, who had buried my Mother ſome years before. He owed the happineſs of becoming a Member of the true Church, in his early youth, to the converſation and example of his Mother's Brother, who lived in the Family. This Change was ſo diſpleaſing to my Grandfather, that, though he left him the inheritance of his Fortune, he deprived his Offspring of it, for ever, unleſs they returned to the Worſhip my Father had quitted. I never had once debated with myſelf, if I * *ſhould be afflicted with the People of God, or enjoy the temporary advantages of ſin:* and my diſpoſitions would have been the ſame, though inſtead of a moderate Income, the Revenue of a Kingdom had been the bribe of ſo ſhameful and criminal an Apoſtacy. Thus, though an eldeſt

* Heb. ch. 11.

Son,

Son, I had no other proviſion but what the frugality of my Parents, which was as laudable as uncommon, had made for me. This was ſomething more than mediocrity, and placed me above, what muſt have ſat very uneaſy on me, *Dependance*. A caſt of mind, blended in its very frame, would, by no means, have brooked ſuch a ſituation; and no profeſſion could ſo little have agreed with it as that I had made choice of.

I was now to fix on an habitation, and the manner of my future life. Two Plans, each very plauſible, offered themſelves to my conſideration, and kept me in ſuſpence, ſome time, which was the more eligible. I had paſt the greater part of my life in foreign Countries, without any other concern than that of my own improvement: ſome of the places where I had made the longeſt ſtay, ſuggeſted many pleaſing Ideas, and a proſpect of eaſe and freedom which appeared very promiſing. I had enjoyed the public Exerciſe of my Religion, which I muſt want if I choſe the other alternative, that of continuing in my own country. But that ſtrong impreſſion which we all feel in favour of the

Land

Land which gave us birth, and which I have ſeldom ſeen thoroughly over-ruled, reſolved my uncertainty. I reflected that my native Country was excelled by no other, either in the advantages of Nature, the improvements of Art and Induſtry, or the good ſenſe and humanity of the Inhabitants: that their defects on other heads call for our compaſſion, not our ill-will; and that the liberty of converſing and living as every one thinks fit, renders the pernicious influence of vice and irreligion dangerous to thoſe only who don't ſhun the contagion: that I might hope to experience the lenity of a Government in with-holding the execution of Laws it did not enact: and that I could by no other means more effectually teſtify my gratitude to God for the many undeſerved bleſſings I had received from him, than in endeavouring by a blameleſs life to become to my Countrymen *the ſweet ſavour of Jeſus Chriſt*. This was a Cardinal point in my determination; and each ſucceeding year has confirmed my choice. You ſee, *Eugenius*, the humble Roof which has been my abode; here I have endeavoured to improve myſelf in every qualification

lification ſuited to my Character: and have formed my notions of theſe accompliſhments on the Principles of the Goſpel, and the reſpective duties of my Calling. My Profeſſion obliging me to inſtruct thoſe who were committed to my charge, I have performed this important taſk with plainneſs and ſincerity; and have copied the manner of doing it from the ſame ſources, from which I drew the precepts. I have preſerved the ſame integrity in my whole behaviour; and towards Perſons of all ranks; and, which was a trial of a different kind, of all parties, ſects, and perſuaſions: and never ſuffered any influence to prevail on me to diſſemble what I thought agreeable to Truth and Piety; much leſs to countenance any thing to the prejudice of either. I gave myſelf little trouble about the conſtruction which might be put on a conduct, of which a regard to duty was the only motive. Diſcretion and temper have guided this ſteadineſs, not weakened and deſtroyed it. Having but few Acquaintance, and not acting beyond my Sphere, or meddling with things foreign to it, I have lived unmoleſted, and enjoyed a peace and tran-

tranquillity almoſt equal to that of Perſons who are retired from the World, and forgotten by it. To pretend, indeed, to a total exemption from all the effects of malignity and envy, would be inconſiſtent with good ſenſe, and highly unbecoming the profeſſion of Chriſtianity. Cenſure and obloquy are frequently beſtowed on ſuch Actions as leaſt deſerve it, and moſt liberally, by perſons either ill informed, or evil-minded. And the part of a Chriſtian is, in imitation of his great Maſter, to do good; and ſuffer evil with tranquillity, at leaſt, if he cannot with joy. I made this a capital maxim of my conduct, and looked on it as an heroic act of Virtue, the moſt uſeful effort of Knowledge, and a principal ingredient even of human Felicity. My application to Learning has been relieved by proper intervals of ſeaſonable relaxation, and the culture of a Garden and of a few Acres about my houſe. The contentment I have found in this variety has taken from me all reliſh for artificial pleaſures, which are expenſive, and ſeldom taſted with perfect innocence. Upon

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the whole, Experience has convinced me, that the advantages of an improved Underſtanding and a well-ordered Mind enable us to enjoy, in a ſuperior manner, every hour of the longeſt day; whereas, without theſe, Life is loitered away in amuſement, trifle and folly.

Here *Philemon* ended the account of himſelf. He had briefly ſhown that an uncommon degree of Knowledge, good Senſe and Virtue, is attainable by eaſy and obvious methods: and had referred all his proficiency *to the Giver of all good Gifts*. He had acknowledged, with an ingenuous ſimplicity, his errors, and the hand of Mercy which retrieved his Fall: in fine, He had related what was to his advantage, leſs with a deſign to gain the eſteem of his Gueſt, than to comply with his requeſt, and for his own inſtruction.

The diſcourſe being finiſhed, *Eugenius* embraced him with the greateſt tenderneſs, and expreſt his ſatisfaction on finding *Philemon* a worthy Nephew of a Perſon, to whom he owed the moſt real and laſting obligations; and

and offered him the ſame unreſerved eſteem and confidence he had placed in his Uncle. Soon after, having made ſome ſtay with his family, he purchaſed an Eſtate in the neighbourhood of *Philemon*, and they continued, thorough life, a Friendſhip anſwerable to what has here been related of each of them.

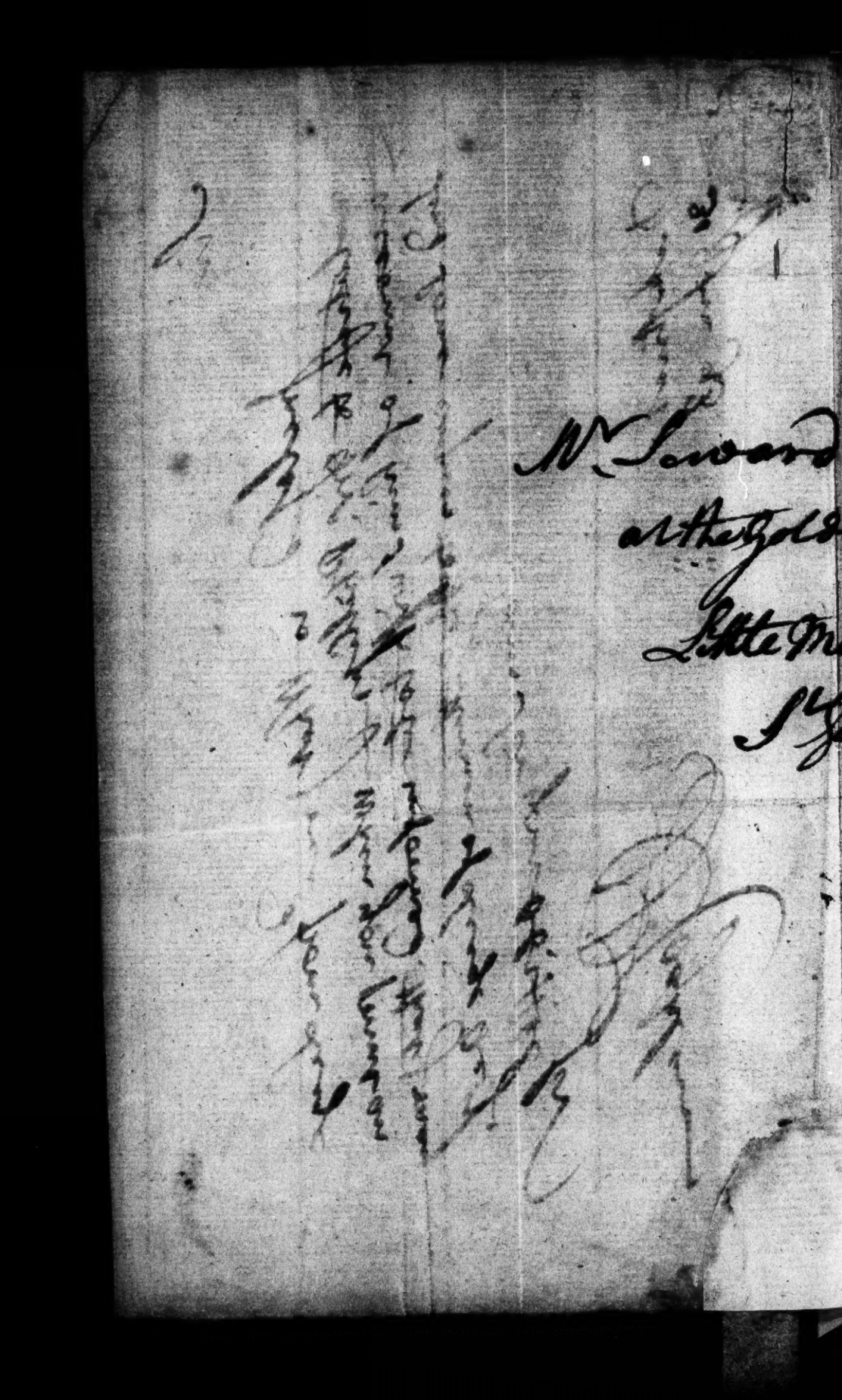
O grant me, thus to live, and thus to die!
Who ſprung from Kings ſhall know leſs joy than I.

Sir

Inclosed is What I receive from Liege
relative to Mr. Phillips — when you print an
account of him I wish to be informed. that I may
send some copies to the Gentlemen of Liege &c.

I am Sir your Obt. Hble Servt

Duke Street
31 Jan 93.



ard.

Golden Ball

te Mottoes Street

St Georges Church

ACCOUNT OF THOMAS PHILLIPS,

AUTHOR OF THE LIFE OF CARDINAL POLE.

FROM an ancient and reſpectable family, this gentleman derived his origin. His great uncle, in the laſt century, was William Joyner *, an author, who wrote on the ſame ſubject, viz. the life of Cardinal Pole, as this his nephew did, though with leſs eclat. His father was of the Roman Catholick perſuaſion, who had been converted by the converſation and example of his mother's brother, who lived in the family. This change was ſo diſpleaſing to the grandfather of our author, that though he left the inheritance of his fortune to his ſon, he deprived his offſpring of it for ever, unleſs they returned to the worſhip their father had quitted †.

Our Author was the eldeſt ſon of ſeveral children, and was ſent very young to what he calls a venal ſchool, where through a common diſorder, the want of ſkill in the inſtructor, he paſſed ſome years with little improvement. He had then an uncommon thirſt of knowledge, and a very teachable diſpoſition; but, whatever was wanting on the part of his teacher, with reſpect to the beginning of that chriſtian character which ought to be formed in us, was ſupplied by the pleaſure he took in reading "The Imitation of Chriſt, and Introduction to a Devout Life." He had, as he ſays, ſuch lively tranſports of devotion, and ſuch a conviction that there was nothing deſirable in the world, but what made us approach nearer to God, that he often withdrew himſelf from his companions to dwell at leiſure on theſe truths. On reading the lives of ſome of the primitive Saints, he deliberated about privately leaving the ſchool, and retiring into ſome diſtant ſolitude, to devote himſelf wholly to contemplation. He alſo read the Adventures of Telemachus, until he knew them almoſt by heart.

His father, perceiving that his progreſs was by no means anſwerable to the hopes he had conceived of him, reſolved to remove him to a place celebrated for the inſtruction of youth, in a neighbouring kingdom ‡, where he continued or rather began his ſtudies, which he purſued with unremitting diligence and ſucceſs, until he had compleated a courſe of polite learning, during which he obtained the firſt prizes in all the trials of genius and induſtry by which emulation is kept up in the minds of youth. The ſame ſucceſs attended him at the Univerſity, in thoſe ſciences which form the mind to a more juſt, extenſive, and uſeful knowledge, and from

* Preface to the Life of Cardinal Pole, 2 vols. 8vo. 1767, p. 11.——William Joyner, *alias* Lyde, was born in Oxfordſhire, the latter end of the reign of Charles the Firſt, and was educated at Magdalen College, where he obtained a fellowſhip, which he kept until he changed his religion, on which he made a voluntary reſignation of it; and, being fond of retirement, remained undiſturbed until the ſcheme of new modelling the Univerſity, in King James's time, took place, when he was for a ſhort time reſtored to his former ſituation in the College. The Revolution ſucceeding, he betook himſelf to ſolitude in an obſcure village in Buckinghamſhire, where he lived many years in the moſt retired manner until the 14th of September 1706, when he died. He wrote a tragedy called "The Roman Empreſs," 4to. 1671; and the above-mentioned tract, entitled "Obſervations on the Life of Cardinal Reginaldus Polus," 8vo. 1686. In the church of St. Mary Magdalen, Oxford, is buried Edward Joyner, *alias* Lyde (probably father of the foregoing), who is ſaid in his epitaph to have been born at Cuddeſdon, of an honourable and wealthy family, educated at Coventry, from whence he was removed to Wadham College, and thence to the Inner Temple, where he cultivated poetry along with his profeſſional labours. On the breaking out of the civil war he ſided with the royal party, and on the deſtruction of royalty he retired to his native town, where he continued the reſt of his life. He died in 1702, aged 83 years. See Monumental Inſcriptions, at the end of Peſhall's Antient and Preſent State of the City of Oxford, 4to. 1773, p. 24.

† This circumſtance, with many more facts in this account, is taken from a pamphlet called "PHILEMON," by Mr. Phillips, printed in 1761, and containing a ſketch of the chief incidents of his own life. A very few copies of this pamphlet were printed, and after a ſmall number had been given away it was ſuppreſſed.

‡ St. Omer's.

thence have their denomination of Logic, Natural and Experimental Philoſophy, and Ethics.

Here he felt a deſire of becoming a member of the Society of Jeſus, and was accordingly admitted to the probationary ſtate which precedes ſuch engagements, but ſoon found himſelf by no means ſuited to that kind of life: He therefore deſiſted from the undertaking. Soon afterwards he mentions that his progreſs in piety and virtue ſuffered ſome interruption. "I ſuffered," ſays he, "humour and a neglect of duty to gain every day a greater aſcendant: all my good reſolutions diſappeared; and each caprice in its turn diſpoſed of me. The pure and ſublime reliſh of truth and virtue, which hitherto had rather foreſtalled than withſtood any contrary impreſſions, was vaniſhed like a pleaſing dream. I was no longer that modeſt and docile young man, brought up in the ſchool of piety and learning; but borne down by appetite and licentiouſneſs, like a ſhip without pilot or ſteerage, I had given up my conduct to the waves and wind." This deviation from the rule of right did not continue long; he returned to his former attentions to piety and virtue; he reſumed his ſtudies, and made himſelf maſter of ancient and modern hiſtory, eſpecially of that which concerns religion; he alſo became acquainted with the principles of the civil and eccleſiaſtical law, and of theology in all its denominations. "I drew this knowledge," ſays he, "from the pureſt ſources of antiquity, and from thoſe authors amongſt the moderns, who have treated it in a manner becoming this divine ſcience; that is, with reverence, perſpicuity, and elegance. A noble ſimplicity appeared to me the genuine characteriſtic of ſuch writings, and I conſidered the ſubtleties, intricacies, and endleſs enquiries, with which they are ſo often encumbered, as no leſs foreign to theology, than the barbarous language and altercations, which have diſgraced it. A liberal and ingenuous turn of mind made me ſoon diſcover that methods were deſigned to help our advancement, not to hinder or retard it; which when they did, we were to lay them aſide."

He had at this time contracted an intimacy with a perſon about his own years*, and engaged in the ſame ſtudies; a perſon to whom he appears to have been much attached, and who was ſuddenly ſnatched away in a few years by a fever. In union with this his aſſociate, he grew diſſatisfied with ſome of his ſuperiors in the Univerſity, as men wanting the principles of natural genius, who, by the precepts of art and great induſtry, were rendered men of reading, but not of knowledge; who were pedants, not ſcholars. Theſe ſentiments were ſoon diſcovered. Both the friends were accuſed of preſuming to blame what cuſtom had eſtabliſhed, they were charged with valuing themſelves on being ſingular, and in conſequence were miſrepreſented and decried, and their ſituation by that means rendered far from agreeable to them.

After the death of his friend, he became deſirous of adding to the improvement derived from reading and retirement, the advantages of a more enlarged ſociety, by which he might acquire a freedom of thought and behaviour, and a certain univerſality of mind, which a ſtudious life is very apt to contract. He therefore travelled through the Netherlands, Germany, France, and Italy, during the courſe of which, he viſited perſons eminent for learning and piety; he aſſiſted at the academical exerciſes; he looked over the principal libraries, and conſidered the productions of the polite arts, and above all the reſt thoſe magnificent ſtructures which ancient and modern piety had raiſed and dedicated to public worſhip. He obſerved the different face and product of each country, and that endleſs variety of manners which ſeems merely or principally to ariſe from climate and education. He did not truſt his remarks to memory alone, but committed them briefly to writing; but whether they are now exiſting, we are unable to aſcertain.

Having finiſhed his travels, he determined to devote himſelf to the miniſtry, and accordingly was admitted into orders, by a prelate not leſs conſpicuous for his amiable character, than for the high rank he held in the Hierarchy. Soon afterwards his father died, but his perſeverance in his religious ſentiments deprived him of the eſtate he would otherwiſe have enjoyed: Thus, though an eldeſt ſon, he had no other proviſion but what the frugality of his parents

* A young Jeſuit of the name of Lawes, who influenced him to quit the Society of Jeſuits. The loſs of this friend is ſaid to have influenced

had

had made for him. This however was ſomething more than mediocrity, and placed him above dependance.

The preceding account is extracted from our Author's Pamphlet, printed in the year 1761. We now proceed to add ſuch further circumſtances concerning him, as have come to our knowledge. In 1756, he publiſhed "The Study of Sacred Literature, fully ſtated and conſidered in a Diſcourſe to a Student in Divinity *," a ſecond edition of which appeared in 1758, and a third in 1765. This work is entitled to conſiderable praiſe; but his principal performance, which obtained for him the greateſt celebrity, was, "The Hiſtory of the Life of Reginald Pole, 2 vols. 4to. 1764, reprinted in 2 vols. 8vo, 1767. It cannot be denied that this work, though penned with no ſmall degree of ſpirit and elegance, contains much matter of an exceptionable nature, many of the facts diſtorted, and many of the characters introduced in it virulently abuſed. It excited on the proteſtant ſide a general alarm, and met, as might be expected, with a firm oppoſition; many anſwers † ſoon made their appearance, from ſeveral eminent hands, and the miſtakes and improprieties of our author's performance were pointed out and expoſed. He publiſhed however, in 1767, an Appendix to the Life, with ſome remarks on the chief objections which had been made to it, and at the end of the third edition of his Eſſay on the Study of Sacred Literature, he added ſome ſtrictures on his opponents and ſome corrections of miſtakes. "As to any miſtakes with which," ſays he, "he has been taxed not as a member of the community, but as a writer; thoſe who have advanced them are very welcome to enjoy their own thoughts, and bring over their readers to them, provided the whole, or any part of the charge, has been made out againſt him. He is not ſo arrant an author as to deſire others ſhould not be rightly informed, becauſe he has been in the wrong; and he ſays this with the greater ſincerity, as where the caſe has happened, a miſtake it was, not a deſign. He has, moreover, too real a reſpect for the public to trouble it with wrangles on facts, or dates, or authorities of little or no conſequence, which may pleaſe a caviller or amuſe a mere critic, but will hardly entertain a reader who is every-thing elſe but that.—What has been ſaid concerning the truth of the facts that are alledged, is meant to extend to the juſtneſs of the reaſoning on them, which has been equally attacked.—The charge likewiſe of plagiariſm, which has been brought againſt him, is likewiſe ſubmitted to the deciſion of every equitable and intelligent reader, when he has collated the paſſages; but not to the ſpleen of a determined adverſary, who ſets out with no other view than to find fault. But if the language, the deſcriptions, the images, the drawing of the characters, and what the French term *l'ordonnance du tableau*, the diſpoſition of the whole piece, be the author's genuine product, he does not ſee how he can be treated as a plagiary. He gives a hiſtory of facts which happened two hundred years ago, and conſequently muſt have been related by others, and ſometimes very differently. He has not only conſulted original documents, but alſo intermediate writers, whoſe authority appeared warrantable; and he has not ſwelled his notes with endleſs and unneceſſary references to books

* This was the Rev. Mr. John Jeniſon, who died at Liege, 27th Dec. 1792.

† The following we believe to be an exact liſt of them:

1. A Letter to Mr. Phillips, containing ſome Obſervations on his Hiſtory of the Life of Reginald Pole. By Rich. Tillard, M. A. 8vo. 1765.

2. A Review of Mr. Phillips's Hiſtory of the Life of Reginald Pole. By Gloceſter Ridley, L.L.B. 8vo. 1766.

3. Animadverſions upon Mr. Phillips's Hiſtory of the Life of Cardinal Pole. By Timothy Neve, D. D. Rector of Middleton Stoney, Oxfordſhire, 8vo. 1766. To this are added ſome Remarks by Dr. Jortin.

4. Remarks upon the Hiſtory of the Life of Reginald Pole. By Edw. Stone, Clerk, A. M. and late Fellow of Wadham College, Oxford. 8vo. 1766. Theſe remarks were firſt printed in the Publick Ledger.

5. The Life of Cardinal Reginald Pole, written originally in Italian, by Lodovico Beccatelli, Archbiſhop of Raguſa, and now firſt tranſlated into Engliſh, with Notes Critical and Hiſtorical. To which is added an Appendix, ſetting forth the Plagiariſms, falſe Tranſlations, and falſe Grammar in Thomas Phillips's Hiſtory of the Life of Reginald Pole. By the Rev. Benjamin Pye, L.L.B. 8vo. 1766.

and authors, ſufficiently indicated throughout the whole work." The defence, however, was not ſufficient to reſtore the credit of the work, which has ſince been condemned to oblivion.

Mr. Phillips, after he entered into holy orders, obtained a diſpenſation to quit the Jeſuits; and this ſtep is ſaid to have been taken in conſequence of ſome diſſatisfaction and difference with his ſuperiors and profeſſors, by whom he would not ſubmit to be guided and controlled in his theological ſtudies. From Liege, where he took his diſmiſſion, he went to Rome, and there obtained, by the intereſt of the Pretender, a Prebend in the Collegiate Church of Tongres, but was diſpenſed from reſidence on condition of ſerving the Engliſh miſſion, and for many years lived in the family of the late Earl of Shrewſbury, and afterwards in that of Mrs. Berkeley, of Spetchley, near Worceſter. In the decline of life he retired to the Engliſh college at Liege, with the deſign, which he could not effect, of re-entering into the Society he had withdrawn himſelf from, for which he retained a tender regard and affection. During the laſt four or five years of his life he was afflicted with epileptic fits, and, as his temper was naturally eager, his friends were cautious not to engage him in converſation upon his paſt ſtudies or literary ſubjects, by which they obſerved his infirmity was increaſed. He was, we are told, a man of eminent piety, and always appeared ſtrongly affected with the idea of the preſence of God, particularly in his laſt illneſs, which happened at Liege in the year 1774.

He had a ſiſter Elizabeth, who became Abbeſs of the Benedictine Nuns at Ghent. On her entering this religious order Mr. Phillips addreſſed the following ſpirited lines to her, which, as they were never publiſhed, we ſhall here preſent to our readers.

To the Right Reverend and Religious DAME ELISABETH PHILLIPS, on her entering the Religious Order of ST. BENE'T, in the Convent of ENGLISH DAMES of the ſame Order at GANT.

WHEN graceful Judith, conſcious of her charms,
The hoſtile army ſought and brav'd their arms,
Nor fear'd alone the danger to forego,
And fac'd the terrors of th' Aſſyrian foe;
The Hebrew Chiefs, with anxious cares oppreſt,
While hope and fear by turns poſſeſs their breaſt,
The wiſh'd event with wavering minds attend,
And, doubtful of her fate, their joy ſuſpend:
But when return'd, and glorying in her might,
At once ſhe gladden'd and ſurpriſed their ſight,
When free from harm, with hoſtile ſpoils array'd,
Victorious and untouch'd they view'd the maid;
In gath'ring throngs the joyful ſquadrons wait,
And hail the Saviour of the Hebrew State;
From rank to rank the ſpreading triumph flies,
And ſhouting millions ſhake the vaulted ſkies:
So, Siſter, when by Heaven inſpiring led,
From the falſe world in early youth you fled,
And bravely dar'd, in Virtue's noble chace
(Tho' hard the terms, and difficult the race),
The liſt to enter, and the laws embrace;
My Muſe conſenting with the Heav'nly Quire
Approv'd your choice, and fann'd the ſacred fire;
Tho', aw'd by pious fear, her cautious lays
Rather inform'd your mind than ſung your praiſe.
But ſince reſolv'd, and ſteady to your truſt,
Inflexible to change and obſtinately juſt,
Above the world with gen'rous warmth you riſe,
Contemn its greatneſs, and its joys deſpiſe,
And ſpring exulting to the deſtin'd prize,
Joyful the triumph of her voice ſhe brings,
Diſplays your glories, and your praiſes ſings;
While the glad notes o'er Scaldis' waves rebound,
And diſtant hills the pleaſing theme reſound.
Such conſtancy your tender years expreſt,
When early virtue warm'd your infant breaſt.
Form'd to religion in your native air,
You ſoon ſurpaſs'd your parents timely care;
Thence far from hope, to foreign realms convey'd,
Your riſing virtue brighter beams diſplay'd:
There five years ſpent amidſt a virgin train,
Your ardour cheriſh'd and improv'd your flame:
And when, conſtrain'd to leave your lov'd retreat,
You croſs'd the main to ſeek your native ſeat,
Nor worldly charms, nor parents ſtronger love,
The ſteady purpoſe of your ſoul could move;
But bearing forward with undaunted force,
And urging as the goal approach'd your courſe,
Fix'd and reſolved the noble race you run,
And greatly finiſh what you well begun.
Thus when the ſun, ariſing from the ſea,
With early glories paints the dawning day,
Pale and remote at firſt he darts his rays,
And only promiſes a perfect blaze;
But as he mounts, encreaſing ſplendors riſe,
And meaner lightnings quicken in the ſkies;
Till by degrees the op'ning air refines,
And the bright orb in full perfection ſhines.

O if your life's ſucceeding years diſplay
A conſtant, clear, and univerſal ray;
If, as in age, in Virtue's love you grow,
As down their channels ſtreams encreaſing flow;
If Reaſon's light and Grace's purer fire
Your mind irradiate and your breaſt inſpire;
If gayly ſerious, innocently ſweet,
Meekwithoutweakneſs, withoutpride diſcreet,
Betwixt extremes a ſteady courſe you tend,
Juſt to mankind, and to yourſelf a friend;
While, *Scheld*, thy waves thro *Ganda's* meadows flow,
And fruitful verdure as they paſs beſtow;
Thoſe fields as long as Britiſh Virgins grace,
For virtue, noble, as their gen'rous race,
And far the common of their ſex outſhine
As vulgar torrents are ſurpaſs'd by thine;
While wit, good-nature, youth and goodneſs pleaſe,
And blameleſs manners joined with graceful eaſe;
While ſuch as give or merit praiſe ſurvive,
Your honours, *Siſter*, and your name ſhall live.

Ye ſiſter Virgins! in whoſe ſpotleſs train
Her infant breaſt receiv'd the heav'nly flame,
Whoſe wiſdom ſway'd her, and whoſe virtue fir'd,
Whoſe mildneſs charm'd her, and whoſe zeal inſpir'd;
O let a Brother's ever-grateful lays
Thoſe bright examples, which ſhe follow'd, praiſe;
Bright as thoſe ſtars which in the milky way
United force and ſocial beams diſplay:
Frequent and full the ſilver hoſt of night
Supply the Sun and Heav'n's expanſion light;
Each in its ſphere diſtinguiſh'd luſtre ſhows,
And all emblaz'd the ſpangled Æther glows.

But *Tyldeſly's* virtues far above the reſt,
To all conſpicuous, and by all confeſt,
Challenge ſuperior praiſe, and make her be
The firſt in merit as in dignity:
Whoſe ſtate, her merits; worth, her noble race;
Her ſex, her prudence; virtues, age ſurpaſs.
She like the Moon, fair Empreſs of the Night,
Above the leſſer orbs divinely bright,
Exerts her beams, and o'er the ſky diſplays
Diſtinguiſh'd luſtre and unrival'd rays:
While round the ſov'reign of the ſtarry pole,
The ſhining glories of the heavens roll.

Next *Lucy's* ſplendors that fair Æther grace,
The next in merit as the next in place;
In whom each virtue, each perfection join,
And charms of body with the ſoul's combine;
Where mildeſt manners warm the nobleſt breaſt,
With native greatneſs and good-nature bleſt,
Of all that Heav'n can give, or wiſh deſire poſſeſt.

Hard were the taſk, and difficult the theme
To give each virgin of the ſiſter-train
That proper praiſe which each one's merits claim:
Whilſt meekneſs, this; religion, that attends;
Devotion, this; obedience, that commends;
This, early prudence in a youthful bloom;
That, the rich labours of th' induſtrious loom;
Here, ſocial virtues; there, celeſtial ſue;
And ſome prerogative to all is due.

So in *Heſperian* gardens, fam'd of old,
For fertile ſilver and productive gold;
The eye, bewilder'd in the glorious ſight,
Surveys the whole with wonder and delight;
But doubts, in pleaſing admiration loſt,
What to prefer or what to value moſt;
When equal charms with rival beauty vie,
And only differ in variety.

Such, *Siſter*, are the bleſſings of your fate,
And ſuch the partners of your happy ſtate:
O may you ever, in their train, poſſeſs
A conſtant calm and perfect happineſs;
And here below anticipated prove
The joys which wait you in the realms above,
Till with each merit ſtor'd, each virtue bleſt,
Of ev'ry grace, and ev'ry good poſſeſt,
Your blameleſs ſoul ſhall take its eaſy flight,
And leave the earth to ſeek the realms of light.

There rob'd in white, amidſt the choſen ring,
Where ſpotleſs virgins *Hymeneals* ſing;
Whoſe tuneful breath, and more than mortal lays,
Shall ev'n in heav'nly ears attention raiſe,
Your honour'd voice thoſe wond'rous notes ſhall reach,
Which only Virgins learn and Angels teach.

Thence when you caſt, by heav'nly pity mov'd,
A mindful look on thoſe whom once you lov'd;
If yet among the ſons of upper air,
The heavy load of mortal life I bear,
Let me in you my guardian ſpirit prove,
An Angel's conduct and a *Siſter's* love;
Do you my ways direct, my ſteps attend,
At once my guide, companion, and my friend.
O teach me, teach me heav'nly joys to prize,
Myſelf to conquer and the world deſpiſe:
Prompt to my view each bliſsful ſcene diſplay,
And charm my ſight with gleams of endleſs day:
Thus when this frame ſhall ſhake with ready death,
And my lips tremble with their lateſt breath,
My parting ſoul in ſeas of pleaſure drown'd,
By ſaints ſurrounded, and by angels crown'd,

From

From earth, on wings of ſeraphs borne, ſhall fly,
And mount triumphant on its native ſky;
There thron'd in glory ſhall we ever ſhine,
And friendly ſpirits place my ſeat by thine.

Beſide the pieces already mentioned, Mr. Phillips was the author of an elegant tranſlation in metre, of the beautiful proſe "Lauda Sion Salvatorem;" and an equally elegant "Cenſura Commentariorum Cornelii a Lapide," in Latin, printed on a ſingle ſheet.

OBSERVATIONS ON THE TEMPERATURE OF SOME PARTS OF THE PENINSULA OF INDIA, AND ON THE MEDIUM HEAT OF THE COAST OF COROMANDEL.

BY DR. FRANCIS DUNCAN.

FOR the purpoſe of aſcertaining the mean temperature of India, it would be neceſſary to compare the reſult of obſervations made in various and diſtant ſituations of the country. I am not in poſſeſſion of materials ſufficient to enable me to determine ſo general a queſtion. What I have to ſay only reſpects the temperature of the ſouthern parts of the Peninſula, and the mean heat of the Coaſt of Coromandel.

The diſtinguiſhing characteriſtic of this climate, is its uniformity of temperature, which, in the open parts of the Coaſt, is never ſubject to any ſudden or violent changes. It appears from a regiſter kept at Madras, by Mr. Chamier, during four ſucceſſive years, that the heat at the ſame hour, ſame day, and the ſame month of each year, varied but little. That the difference of temperature between morning, noon, and midnight, was often not more than 2 or 3 degrees; was generally about 6 or 7, and hardly ever exceeded 10. That the mean range of the Thermometer from the one year's end to the other, was confined within the limits of 25 degrees; and that even taking into account the unuſual heats and colds of particular ſeaſons, the whole ſcale of Temperature from its moſt oppoſite extremes exceeded not 36 degrees; viz. from 64 to 100, which Mr. Chamier only obſerved once in the courſe of 4 years. But the extremes of heat and cold only occupy an inconſiderable portion of the year, and the inhabitant of Madras paſſes four-fifths of his time in a temperature that is above 76 and below 90.

This uniform Temperature which prevails at Madras and many other places on the coaſt, is in a great meaſure to be aſcribed to the vicinity and influence of the ocean. But when we go into the interior parts of the country, where this influence is not felt, we meet with a greater variety of climate, and with more intenſe extremes of heat and cold, whoſe duration and ſudden tranſitions are variouſly modified by the ſurrounding circumſtances of the ſituation; by the lowneſs or elevation of the country; by its being mountainous or woody, barren or cultivated; by the prevalence of the Inland-winds, and the ſtate of the country over which they blow; and, finally, by the abundance or ſcantineſs of the rains.

On the table-land of Myſore, at the diſtance of 150 miles from Madras, and in the ſame parallel of latitude, the thermometer at ſun-riſe during November, December, January, and February, is found to ſink 15 degrees below the Temperature of the chilleſt morning in the plains of the Carnatic: and in the woody country about *Shevandroog*, a perſon ſuffers a greater change of temperature in the courſe of 12 hours than he would experience at Madras during the revolution of as many years.

In open and bleak plains, where the reflection from the parched ſurface co-operates with the direct rays of the ſun, the heat becomes extremely intenſe. At Arcot, in the leaſt expoſed ſhade, the Thermometer has been found, for many days together, to riſe to the height of 105. In ſuch ſituations too, when accidental rains do not interrupt the ſettled uniformity of the weather, the temperature ſuffers but little abatement during night and morning. At Poonamallee, during part of April and May 1793, the Thermometer never fell lower than 89, and always roſe above 96, often to 98, and ſometimes to 103. But this was an unuſually hot ſeaſon, and no rain had fallen for nearly ſix months.

During long continued rains, as well as in a courſe of fair and ſettled weather, the oppoſite extremes of heat and cold are continually approximating. During the Malabar Monſoon of 1789 and 1790, the Temperature for ſeveral months

Jan. 7. 1793.

Sir

In My enquiries for papers, once belonging to the late Rt. Hn. Philips, have been fruitless. His Gentleman with whom he lived in the English college in this town assures me, that neither papers nor other property of any value, was found after his death. They never heard from him, that he had intended any thing from the 2d Vol. of Card. Pole's life. If any MSS. of his writing remain, they are probably in the possession of the Earl of Shrewsbury. about 2 years ago his Steward sent hither several books, which it appeared, that Mr. Philips had bequeathed to the college, in which he ended his days. During the 4 or 5 last years of his life, which he spent here, he was afflicted with epileptic fits, and as his temper was naturally eager, his friends were cautious not to engage him in conversations upon his past studies or literary subjects, by which, they observed, his infirmity was increased. During the last months of his life in 1774 I saw him very frequently, but he was then so weak, that I could never gratify my curiosity, by making many enquiries which occurred to me. He was a gentleman of small fortune, but of distinguished

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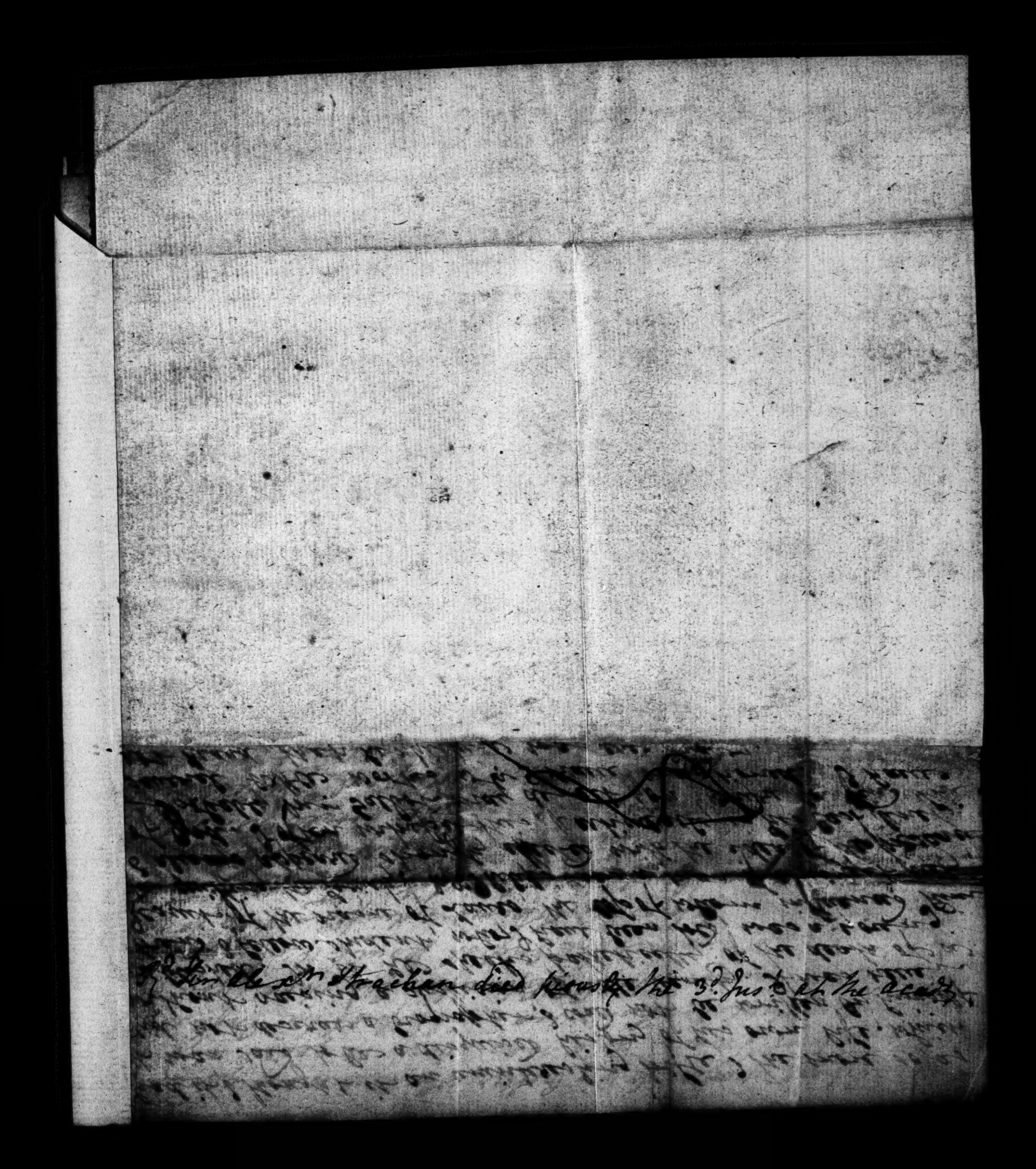
which I believe devolved to his Brother, who lived many years
in the south of France, and was about 12 years ago
at Gheut, where his Sister was abbess of the English
Benedictin nuns. Mr. Philips, after his shore at St.
omers, entered among the English Jesuits, & I believe, re-
ceived the orders, before he obtained a dispensation to quit
their Society. I have heard, that he took this step
consequence of some displeasure & difference with his
superiors and professors, by whom he would not submit
to be guided & controuled in his Theological studies. From
Liege, where he took his dismission, he went to Rome
& there he obtained, by the interest of the then Prince
Pretender (James III.) a prebend in the collegiat church
of Tongres. He was dispensed from residence on
condition of serving the English mission, & for many
years lived in the family of the late Earl of Shrewsbury
& afterwards in that of Mrs. Berkley of Spetchley near
Worcester. In the decline of life being unable to do the duty
of his church, he retired to the English college at Liege, with the
design, which however he could not effect, of ending his
days in the Society, for which he always retained a tender regard and
affection. Besides the Life of Card. Pole, he published about
the year 1756, a Letter on the Study of Divinity, addressed to a young
student, (viz. R.t Hon.ble Mr. Pelham, who died here 29. of last month.)
He afterwards republished this work, enlarged & improved
under the title of a Discourse. It is a performance of
much merit. He also printed an elegant translation in
prose of the beautiful Ode "Laudes Sion Salvatorem"
and an equally elegant "Censura Commentariorum Comelii
a Lapide" in Latin, printed on a single sheet. Besides these
he printed a short pamphlet entitled Philemon, formerly

had it, I thought it an uninteresting trifle; the more so, as it was said to be a disguised history of his own life, which did not deserve a biographer, & could not be written by himself without raising a suspicion of idle vanity. It was never published. In it he spoke pathetically of the death of a friend & fellow student, who, I have been told, was a young Jesuit of the name of Lewis, the life of whom influenced him in quitting the Church. Mr Phillips was a man of eminent piety, & always appeared strongly affected with the idea of the presence of God. I often wished this, particularly in his last illness. Possibly Mr Talbot may direct you where to find the several little works w.ch I have mentioned. I have not heard, that his picture was ever drawn.